The Inquirer

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Programme for this Winter

A GENERAL ASSEMBLY

By Bruce Findlow

THE Rev. Richard Gibbs, who has been visiting Unitarian groups in this country during September to talk about church maintenance and extension, has a key phrase to sum up the subject in a few words: "Place, Programme, Promotion". The first refers to the church premises—their good appearance and effectiveness; the last refers to publicity in all its forms—making the church known to others because there are always some others who need it, as the church itself always needs new people. Place and promotion are necessary, but the heart of the matter is programme, the central thing, understood not as a list of events in a church calendar, but as the whole life of the church made and shared by its members and friends.

Dean Willard Sperry once wrote, "A church, even the most progressive and emancipated church, if it is to prevail strongly and persist vigorously, must give its members something which religiously they cannot afford to do without". In other words, the programme must be relevant, needful; as needful as air to breathe and food to eat.

Dr. John Highet, Lecturer in Sociology in the University of Glasgow is reported to have told the British Association at its meetings in Norwich that on a normal Sunday about 26 per cent of the adult population in Scotland attend at least one service of public worship and that this is 44 per cent of the church membership. No doubt the figures are lower for England—but the place is not important. What is worthy of notice is the percentage. For more than half the church members in Dr. Highet's sample their church is not giving them something needful which religiously they cannot afford to do without. They are doing without it very well apparently.

The unchurched community

What kind of programme will Unitarian churches offer this winter to their members and the unchurched community around them? Will it be just the same as last year's programme? Will it be the same as ten years ago, as if nothing in the world has changed? Will it be pre-nuclear? It is comforting to think that there are eternal verities to be presented by the church year in and year out without change, but if more than half the members are not coming to the church these days it would be wiser to think of amending the programme than simply to expect or demand amendment in the members.

The great human needs to which churches must minister this winter are probably the same as last year's, though intensified by time and experience. The needs for faith and hope and love, not as an ancient slogan rolling off the tongue but literally and separately for every one of us. We need faith, we need hope, we need love, more than ever; religiously we cannot afford to do without these things and we may legitimately look to the church to help us to find them.

It is in the programme that the help will be given. Not in the eloquence of preaching alone. Not in the personal intimacy of a pastoral relationship only. Not in the discussion group or whist drive or sale of work or Christmas party alone. There are the manifestations of the life of the church but the life itself lies deeper, in the deepest thoughts and motives and stirrings of minister and members severally and together. It is not talked about for it is not easy to talk about, but if it is not there the programme is empty, no more than a habit or ritual which we are reluctant to give up.

The wholeness of my life

When I am a true member of a church, the wholeness of my life is the life of the church. The faith and hope and love which are in me go to make up the faith and hope and love of the church. When the church proclaims its faith in God and in man it is my faith it proclaims, or it lies. When the church moves to serve men with money or time or skill or affection or concern it is my impulse to serve which is taken up and transmitted through the church. My impulse, and my neighbour's, and his neighbour's, if we are all true members of our church. It is not the case that the church has some inherited storehouse of faith and hope and love to dole out to faithless, hopeless and loveless members. It is not the case that a chosen one (the minister) or a chosen few (the stalwarts) have some resources of faith and hope and love which they will graciously and overtly share with the resourceless. The church is a community, not of the redeemed but of the needy—the poor in spirit, and for the "gathered church" in particular, it is in the very being a community that the life is made manifest.

A wonderful feeling

On the top is the programme of dates and times and events, but underneath it, giving it its value and meaning and life, is the beloved community of kindred souls, a community largely invisible, not clearly drawn nor easily described or defined, but where it is, there is a church;

where it is, its members are aware of receiving something which religiously they cannot afford to do without. In truth it is like the good home and family writ larger and bound to the Eternal. Someone wrote in a letter, "'It's a wonderful feeling of relief and security to know that I can always count on you if things are going badly here, though I hope to share some good times too". It was written of a home and family, but it is also the unspoken cry of many towards the churches, and too often it goes unheard. This winter the task of Unitarian churches will be as great and as difficult as it has been before; a great step forward could be taken if those churches have faith that the power to prevail strongly and persist vigorously is not less than it has always been, whether it be called divine or human.

THE SANCTITY OF MARRIAGE

(I) ORTHODOX INADEQUACY

By Francis Terry

MOST people feel, somewhere in their hearts, that marriage should be a relationship of high religious significance, making a distinctive contribution to the holiness of life. That is one of the permanent insights by which humanity steers its course. In ancient times it caused husband and wife to be priest and priestess of the household shrine. In our western tradition it has been raised to new heights by an increased sense of human dignity and the value of the individual. A highly personalised and idealistic view of love and marriage forms an important part of our spiritual heritage. And yet we find it very difficult to say just what is involved in this view or how it is connected with our other religious beliefs.

In particular, are high ideals of marriage derived from Christianity, and dependent upon it for their survival? Or have they a different, and partly inconsistent, foundation? There is a habit of assuming, without examination, that the best ideal of marriage can be properly described as "the Christian view"; and it is true, in a general way, that Christianity has affected all our ideals and deepened our understanding of life. But, in the more specific sense, in which Christianity claims to be a unique revelation of God in Christ, authoritatively attested by Scripture and tradition, the Christian foundations are out of accord with the modern insight and insufficient to support our actual sense of the value of marriage. A partial recognition of this discrepancy has unsettling effect on people's minds, even disturbing their confidence in monogamy itself. It is necessary to bring the orthodox deficiencies fully into the open in order that sounder foundations may be sought.

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Behind Christianity is the Old Testament, with its traditions of patriarchal tribes. In this state of society, it was the man who met to consult about common interests, form public opinion, and transmit tradition, while the women were kept in the separate privacy of their homes. Thus the morally significant relationships were fatherhood and brotherhood. Marriage, though strongly protected as a legal institution was outside the main stream of spiritual life: a man who let himself be influenced by his wife was likely to think too much of private interests and forget his duties to the brethren. In the course of time the tribalism became less rigid, but the view of marriage remained predominantly worldly—as in the description of the good wife in Proverbs.

The Gospel of Jesus sweeps all worldly ties aside and returns strongly to the notions of fatherhood and brotherhood, though in an enlarged and spiritualised sense. Everything is reduced to two primary relationships—the direct confrontation of the solitary individual with the Father who sees in secret, and the universal brotherhood in which all human beings have an equal claim to be loved. In the Parable of the Good Samaritan Jesus teaches that the person whom God commands me to love is simply any stranger whose way crosses mine at the relevant moment. In this universal love all particular relationships are transcended. "They say unto him, 'Behold, thy mother and thy brethren seek for thee'; and he saith, 'who is my mother and my brethren?'; and looking round on them which sat round about him, he saith, 'Behold my mother and my brethren,' for whosoever shall do the will of God, the same is my brother and sister and mother'."

This is a fine ideal: But, in his hurry for quick perfection, Jesus unduly simplified his picture of our situation. Particular relationships belong to the essential texture of human life, and cannot be renounced. Marriage is the crucial example of a form of love which is necessarily particular. But Jesus distrusts particularity; and therefore, in the Gospels, the treatment of marriage is inconsistent and confused.

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Jesus, as usual, selects and endorses the profoundest relevant sayings of the Old Testament, and interprets them vigorously: marriage is a tie instituted by God, which it is therefore impious to unloose; the guilt of adultary lies in the intention; legal formalities are mere concessions and evasions. But his attitude is not sympathetic. The tone of his teaching causes his disciples to remark, on one occasion, that on such terms single life is best. His only other references consist of the inclusion of wives in lists of things which it is a privilege to renounce for the sake of the Kingdom of Heaven, or which are inadequate excuses for declining an invitation to a banquet—and also a statement that in the Resurrection people will be like the angels, who do not marry.

In the narratives of Jesus' mission, and in the illustrative stories which he tells, references to married life are notably lacking. Jesus mixed with people of both sexes and enters their homes, but never meets a husband and wife together; and the wives of the married apostles are completely ignored. His stories deal with many human relationships, but never with husbands and wives (even the children seem not to have more than one parent?). It is as though marriage, as a personal relationship, were felt to be out of place in the world of the Gospel. (Allusions to wedding-festivities are a different matter: they are conventional celebrations of the mere fact of marriage, without regard to the quality of the personal relationship—like confetti and champagne.)

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After the death of Jesus, his personality, with the doctrines concerning it, becomes, for Christians, the sole source of holiness. But how can the holiness of marriage be derived from the holiness of an unmarried man? How argue that each sex is incomplete without the other, or that perfect goodness must include the capacity to live on terms of equal partnership? Such views would be inconsistent with the pre-eminence assigned to Jesus. The doctrines of his divine sonship and virgin birth even distort the normal character of parental affection or the shared concern of a man and woman for their common offspring. In heaven, a solitary Father begets a Son, to be the reflection of his own glory. On earth, a man and woman, looking down on a child who has not sprung from their love, or venerated as specifically "the Holy Family".

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The apostolic writers are dominated by the conception of an unregenerate world requiring to be transformed by being brought within the operation of sacrificial Christian love. In this situation, marriage, though instituted and protected by God, is seen as a feature of the unregenerate world, rather than a specifically Christian mode of life. With the end of the world approaching, marriage is not needed for the continuance of the race, and no alternative purpose is suggested. It is merely an existing tie or a concession to weakness. It is treated on lines analogous to slavery and subjection to the Roman government. Slaves are to obey their masters "with fear and trembling as unto Christ"; "the powers that be are ordained of God" and must be obeyed as his servants: similarly, wives are to be "in subjection to their husbands as unto the Lord", and husbands to love their wives "even as Christ also loved the Church and gave himself up for it". This is the highest point of New Testament teaching on the subject, the text on which a "sacramental" doctrine has been based. But self-sacrifice is

obviously not the distinctive intention of marriage, and so the doctrine does not reach the root of the relationship.

Thus, from the start, the attitude of Christianity to marriage is ambiguous. The recognition of the dignity of marriage in the creation-story is preserved, legal monogamy is enforced, and spiritual graces have had beneficial effects on this as on other aspects of life. But the Christian imagination has given marriage no place in its conception of the highest holiness: among the important Catholic saints there are few married persons and no married couples; and in Bunyan's Protestant allegory Christian and his wife make their pilgrimages separetely. Relations between men and women have been largely influenced for good from souces outside the Bible and Church—Stoicism and Roman Law (" marriage is a partnership of the whole of life "), Chivalry, Renaissance Platonism, Eighteenth Century Enlightenment (" The Rights of Women ") and Romanticism. It has become evident that sex and marriage have more importance than Christian orthodoxy can account for. But on what other basis is it possible to have a religious and responsible view of the matter ? That is the challenge which Liberal Religion should take up.

(To be concluded)

A LAYMAN'S DIARY

September 18. I imagine nothing infuriates a child more than to be told sententiously by a grown-up, "Ah, when *I* was a little boy, you could get a great big bar of chocolate *this* long " (holds out hands like reminiscent fisherman) " for a halfpenny, but now . . . ". Jamie recently purchased, as a refreshing change from toy soldiers, a two-shilling box of Plastic Assorted Civilians. There are 48 figures to the box, and the number of each type is scrupulously listed on the outside (3 *Old Men with Sticks*, 4 *Fat Men*, 2 *Young Men in Duffel Coats*, and so on, up to 48). David did a little mental arithmetic and ascertained that each Assorted Civilian cost a halfpenny. This moved him to reflect wistfully on the cost of living. " If only everything cost a halfpenny ", he was heard saying to himself. " Well, a house could cost an extra halfpenny . . . if it was full of furniture, of course ".

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September 22. Thoughts set off by reading letters in today's *Inquirer*.

Do people enjoy reading reports of conferences and meetings in the *Inquirer* ? I think most of us would reply guardedly: " Well, it depends on the meeting . . . and on the report . . . and above all, on the person who writes the report ". Writing up a conference, however interesting the occasion may have been for those who were present, is a very difficult art. It is no good just boiling down the various speeches, stuffing the whole with names, titles and office-bearers, and garnishing liberally with epithets like " stimulating ", " encouraging ", " inspiring ", and " sincere ". Something more is needed if the reader is to be given the " feel " of what it was actually like to be there; and that is surely what the reader wants to be given.

One master of the art is Mr. Ronald P. Jones (" Mr. Pepys "), who is still, happily, with us. In his book *It Is Very Observable* (Lindsey Press, 8s. 6d.) one can recapture the atmosphere, and share the heights—and occasionally the *longueurs*—of past meetings of the General Assembly. If one re-reads " Mr. Pepys " nowadays, it is surprising to see how much sensible, yet pointed, comment on things that happened is tucked away in his apparently impromptu seventeenth-century meanderings. To find an example, I opened some old *Inquirer*'s at random (honest !) and this is what I found:—

> *. . . a good discussion and many proposals made both by persons and laity, and presently a person do demand that we straightway take an offering for a chapell to be built at S., and will himself begin it; this quite unforeseen but do seem to catch the fancies of the meeting, which do support it with much clamour, so that Mr. Secretary Kirby do how to the storm, and near £80 given, which is mighty odde, seeing that there be no plan for a chapell as yet and no building fund, and I did never before see such a happening at our meetings.*

Did readers in 1956 complain that this lacked balance, or was too personal ? They did not. I do hope that those of us who seek, no doubt inadequately, to emulate in 1961 the readability and candour of " Mr. Pepys " may expect and receive a like indulgence from present readers of the *Inquirer*.

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September 23. A large audience filled Essex Church this afternoon to hear the Rev. Richard B. Gibbs talking and answering questions about the Fellowship movement in American Unitarianism. Since 1954 Mr. Gibbs has been the Director of the Extension Department of the American Unitarian (now Unitarian Universalist) Association (before that, he was minister in Brockton, Massachusetts and Memphis, Tennessee).

Why is it that the Fellowship Movement has spread so remarkably in the United States since the war ? On my way in to the meeting by Underground, I was reading the new Penguin edition of *The Great Crash*, 1929, by J. K. Galbraith, an absorbing account of the events of the remarkable American stock market collapse of that year. One thing that struck me was that even at this late date an economics expert like Professor Galbrath could not confidently pin down the real causes of the collapse; he could only describe what happened and make tentative guesses at one or two things that might have contributed to it. Similarly Mr. Gibbs could not tell us conclusively *why* this great spread of Unitarian activity was now occurring in the United States; he could only describe *how* it was happening (and a fine story it made) and suggest a few possible reasons. (One cause, he thought, was that the growing pressure of the large group in so many fields of American life had made the idea of the small group with religious aspirations seem a very attractive contrast.)

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A tape record was taken, and if it survives the discouraging acoustics of Essex Church I hope that—in particular—Mr. Gibb's answers at " question time " will find their way into

ROYAL FESTIVAL HALL

Monday, December 4th, 1961 at 7.30 p.m.

THE KINGDOM
ELGAR

The Royal Choral Society

SOLOISTS: ELSIE MORISON MARJORIE THOMAS
RICHARD LEWIS DONALD BELL

At the Organ: Arnold Greir

London Symphony Orchestra

conducted by
SIR MALCOLM SARGENT

Tickets: 15/-, 12/6, 10/-, 7/6, 5/- obtainable at the Festival Hall Box Office and usual Agents from November 4th.
Sponsored by The British and Foreign Bible Society and The British Council of Churches.

Priority Bookings may be made at The Bible House, 146, Queen Victoria Street, London, E.C.4, in OCTOBER. Postal applications must include remittance to full value of tickets required and a stamped addressed envelope.

print. "The very kind of people we appeal to are the people who would be highly suspicious if we had a pat answer." "The only group built on a philosophy of its own self-destruction . . . " (this of the American Unitarian Fellowship, counterpart of our N.U.F.). "An 'old Unitarian' who joins a new Fellowship may be puzzled by a certain carefree attitude on form and content: and a new Fellowship member from Butte, Montana, may not feel entirely at home in King's Chapel, Boston." "If you cannot spend much on advertising your church, concentrate on the fall and the period leading up to Easter."

Over tea afterwards I was glad to meet the Rev. and Mrs. Sidney Spencer, up from Bath for the day. Mr. Spencer is wrestling with the bibliography and index of his new book *Mysticism in World Religion*, which is to appear next year as a Pelican. Penguin Books once told me (when I was pressing them to re-issue the Hammonds' *Life of Lord Shaftesbury*, which they had allowed to go out of print, that they never print an issue unless they are pretty certain they will sell 40,000 copies; so their acceptance of Mr. Spencer's book is a real gesture of faith in its likely appeal. Roll on, October, 1962!

I understand that one or two people went to Essex *Hall* for the meeting. Mr. Davies, the District Minister, had an admonitory word for them in his closing remarks. We all looked very virtuous, as though to imply that *we* should never be so woolly-minded. (On a point of information, the journey from Essex Hall to Essex Church by public transport on a Saturday afternoon in September takes 28½ minutes and costs 1s. 1d. Please don't ask me how I come to know that!)

PRESIDENTIAL MESSAGE FOR GENERAL ASSEMBLY SUNDAY

(Sunday, October 8th, is being observed as General Assembly Sunday by the Unitarian and Free Christian Churches. Below is a message which has been sent out by the President.)

Fellow-Members of the Assembly: I am happy to greet you on this day which we name "General Assembly Sunday" and on which we give emphasis, in our prayer, praise and meditation to the "togetherness" which makes us the General Assembly of Unitarian and Free Christian Churches.

We, people who call ourselves Unitarians and Free Christians, have created the Assembly that through our "togetherness" we may receive mutual encouragement, give and receive mutual help in our endeavour to promote pure Religion and the Worship of God in Spirit and in Truth.

Perhaps, in our thinking about the General Assembly, we all, now and then, if not all the time, fall into error. We think of it as a useful organisation, apart from ourselves, with whose purposes and endeavours we are not called to be much concerned—unless we happen to be among such as have fallen into adversity and difficulty, out of which we appeal for the help which the Assembly can give.

True it is, that the Assembly exists to help churches in the time of difficulty, and speaking out of a lengthy close acquaintance with its work I know that the Assembly, with its limited resources, has practised great generosity in helping churches in their time of adversity and difficulty. But, the Assembly is not apart from ourselves; it is ourselves. Its purpose is not exhausted in giving ready help when this church or that finds the going hard. It is the means, and can be increasingly so, by which we, in our "togetherness" can do, in ways known and in ways to be discovered, that for the furtherance of our cause which we cannot do in our separateness.

Our cause is a glorious one—to promote pure Religion and the Worship of God in Spirit and in Truth. We can the better serve that cause by a deepening awareness of our "togetherness" which has made us, each and all, fellow members of the General Assembly of Unitarian and Free Christian Churches. To the Assembly, to our "togetherness" let us each give a larger place in our earnest thought, willing service and generous giving.

With fraternal greetings, Yours sincerely,
J. Harry Smith,
President

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religious Integrity

Sir: The letter in your issue of September 23rd raises a matter whose importance can hardly be exaggerated. For I am sure that much of the deplorable neglect of religion in our time arises from what may be merely an intellectual artifice common to persons, but which, to the ordinary man in the street, looks uncommonly like sheer dishonesty. If persons would only be more ready to exchange their "dog-collars" for engineers' overalls, they might be shocked at what they heard, but they would be left in no doubt as to what is thought by the "common man".

A Unitarian minister once urged me to join a certain organisation, and when I replied that I could not honestly sign the necessary credal statement, he assured me that one could attach any meaning one liked to the words when one signed them. With great respect to the memory of that minister, one cannot.

A word is the accepted symbol for a certain idea. If I use the word "cup", my hearers assume that I have a certain idea in my own mind. If I use that word when the idea in my own mind is what they would express by the word "saucer", then I am deceiving them as to the idea in my mind.

If I sell an article as "gold", when it is really made of brass, then it will avail me nothing in the Courts if I plead that when I said "gold" I only meant "gold-coloured". To the purchaser, the word "gold" implied that the article was made of a certain metal; if I use it, knowing that in fact it is made of a different metal, then I am deceiving the purchaser—I am obtaining money by false pretences.

When the man in the pew hears the parson say "I believe . . . . ", he thinks that that is what the parson really does believe, and he is shocked if he hears the parson say, later on, that he does not really believe it at all. While this sort of ecclesiastical trickery goes on, can we blame the ordinary man in the street if he forms the opinion, put tersely to me by a Scotch shoemaker many years ago, that persons are "a lot o' liars, paid for saying things that they know aren't true".

Isleworth, Middlesex. Yours, A. G. Tarrant.

A NEW CHURCH HALL, DROMORE, N. IRELAND

The Re-opening of the Church Hall by the Minister of Commerce, the Right Hon. J. L. O. Andrews, M.P., on the afternoon of September 16th, was the culmination of a vast scheme of renovations and improvements that has occupied the congregation during the last few years. Some time ago the Church grounds were extended to give the old Meeting House a handsome approach. During the last twelve months the fine old Church has been redecorated, and the Church Hall virtually rebuilt. The old Sunday school is now a modern hall of beauty and distinction. One charming feature is a fine staircase leading to a balcony and a room beyond.

Proceedings began with a long procession of choristers and visiting ministers. Despite the fury of the weather a congregation of almost seven hundred people assembled. The service was conducted by the Moderator of the Banger Presbytery, the Rev. C. R. Buckley. The minister of the congregation, the Rev. A. E. Preston, then formally welcomed and received the special preacher for the day, the Right Rev. E. Sewell Hicks, Moderator of the Non-Subscribing Presbyterian Church of Ireland. The Moderator preached with his customary learning and eloquence. Lessons were read by the Chairman of the local Urban District Council, and the Rev. S. L. Johnston. At the conclusion of the service the choir and ministers processed through the Church grounds to the new hall where prayer was offered by the Rev. C. M. Kelly, an old scholar of the Sunday School. The hall was then surrounded by Mr. Andrews, who subsequently made a delightful speech. Speakers included the Attorney General, the Right Hon. Brian Maginess, Q.C.

After the serving of tea a public meeting was held in the Church. This was addressed by the Moderator and members of presbytery. A notable and pleasing feature of this meeting was the presence of every minister in the town. Tributes to the minister and congregation were paid by the clergy of Dromore Cathedral, and by the Presbyterian, Methodist, and Nonconformist ministers.

This memorable celebration was brought to a fitting close by a vote of thanks on behalf of the visitors proposed by the Clerk of Synod, the Rev. J. Rankin, and seconded by the Rev. Dr. A. L. Agnew. The offering was nineteen hundred pounds.

A COMMUNION OF JOY

Some impressions of the U.Y.P.L's September Weekend.

By Martin Davies

SOME events in the U.Y.P.L. Calendar are comparatively easy to describe; the impressions of an eye-witness at the Drama Festival or the Annual Meetings can quickly and effectively be transmitted from reality into print. But, somehow, the gathering at Great Hucklow which traditionally marks the end of the U.Y.P.L. Summer—with its branch holidays and regional camps, the I.R.F. Conference abroad and the Youth Holiday Week at home—and the beginning of the winter, is much more elusive in character. Originally called a "National Rally", it now strongly asserts its uniqueness by being just "*The* September Weekend".

There was a time when the September Weekend had an air of leisureliness and old-comradeship about it. But, with the years, a very different pattern has evolved, so that the "Weekend 1961" fairly hummed and bustled with vital activity on every side from start to finish. On the Friday evening, the Conference Secretary, the Rev. Trevor Jones, can be seen on the veranda of the Children's Homes, beard a-twitching, pencil at the ready, and a monster booking-in chart at his feet. At nine o'clock, the entire scene is transformed, as the teens and twenties pour into the village from all directions; there are U.Y.P.Lers from as far away as Glasgow and Ipswich, Newcastle and London, Leicester and Liverpool; there are visitors from America and Canada, and we could wish that, one day soon, there may even be visitors from Lagos or Khasi or Melbourne. Friendships are as easily renewed as library-tickets, and the Weekenders know from experience that they are much more rewarding; there are green labels to help identities, and the new U.Y.P.L. chalice-and-flame badge to give a symbol of national unity. Supper is eaten, and the routine begins—if indeed there can be a routine about such a carefree occasion; the annual show of the past year's films is seen and applauded; and then—the pleasure of youth all over the world—musicians and instruments are found, and the company bursts into song and laughter which will go on well into the night.

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Next morning, a new venture: "The Hucklow Wakes" turns out to be the kind of sports meeting, in which everyone can enter—and does so. There is flat-racing—as flat as the field will allow anyway—and, in the senior event, G.A. Council member, Ivan Knowlson, shows that he is still far from senile, and wins easily. A fell-race, for two-man-relay teams, provides the climax of the morning's sports, and is won by Swinton's Stuart McDougall and the U.Y.P.L. General Secretary, Norman Bailey.

More energy and lemonade are consumed in the afternoon, when a massed ramble takes off into the North Derbyshire countryside, zig-zags single file along ploughed land, climbs a symbolic peak, and squats in uncomfortably crowded conditions on top of Peter's Stone—a local landmark. Cooling drinks refresh the foot-weary wanderers, and slowly the party—divided now into compact groups—makes its way back to tea, muscle-bound and full-of-fun.

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Some years ago, a schoolboy columnist in *The Young Unitarian* said that he had heard adult critics condemning his local youth group as a "Romantic Hot-Pot", and, in a self-righteous tone of moral innocence, he wrote a leading article denying the accusation. Now, mellowed by years if not by experience, the same columnist might well take a different line. After all, why shouldn't young people indulge in romance? Why shouldn't young couples (and they do, it is true, seem to get ever younger) enjoy each other's company? Why should we deny teenagers the right and the opportunity to demonstrate their mutual feelings of affection?

It was with these questions at the back of its corporate mind, that the National Committee decided to devote the Saturday evening session to the subject, "Getting Married". The speaker, Mr. Donald Godden—a marriage guidance counsellor with a beard to rival the Rev. Trevor's—is, with his wife and family, the guest of the Weekend. Introduced by newly wed President Leonard Smith ("I hope to learn how I *ought* to have set about it"), Mr. Godden speaks easily and effectively in introducing the subject to his apprehensive audience. He recognises the shyness and embarrassment which usually surround the topic, and makes a whole-hearted plea for open-minded discussion. Very soon, the entire company—well over a hundred of them—split up into small groups, and discuss at length a wide variety of problems: courtship and engagement, pre-marital relationships, petting and necking, being "on the shelf", sex education at school, in the home, and the church, venereal disease and unmarried motherhood. Reports-back are made, and Mr. Godden draws his conclusions at the end of the two-hour session.

On, then, into the evening goes the inevitable social—a gay, happy affair with old-time dancing merging easily with cha-cha-cha, with dry-throated MCs trying desperately to organise impossible games, with the U.Y.P.L's own square dance band accompanying the well-tried steps of British and American folk-dances, and with the mood of the occasion leading naturally into the peace of the Epilogue. There is never a more moving moment of worship than can be found in an Epilogue after a dance: the total contrast between the insistent rhythm of the music, and the consecrated quietness of a roomful of sincere young men and women—of such, perhaps, is the Kingdom of God. . . .

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Standing relaxed around the fringe of the room, we listen to the voice, reminding us of "those less fortunate than ourselves":—

"We remember our sports this morning when we used our physical powers—to run, to jump, to play; and we remember, with sad hearts, those whose physical powers are limited by infirmity. . . .

"We remember our great happiness in walking, dancing, singing, and in 'just being together'; and as we enjoy our happiness, so we spare a thought for those recently bereaved, who feel their happiness gone for ever; for those sick or in pain, who bravely force a smile, when smiles seem almost irrelevant.

"And we remember our thoughts and our discussion about our own future in family life; and, in remembering our hopes, may we never forget those who seem to themselves to have failed in marriage, who find their plans turning sour, their hopes dying in despair. . . ."

The soft voice speaks on into the silence, and the Epilogue ends with the singing of "God be in my head"—every word, one feels, coming from the heart of each member.

And then, out into the night, go the younger generation of the Unitarian Church: ready to enjoy the fresh air, the smell of the early morning, and each other's company. Even the rain, falling now, seems to be an integral part of the joy of living—cool and refreshing.

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Next morning, the incessant activity begins again. The piano is in constant use; six guitars and a fiddle are to hand; the piano accordian lends a certain finesse to the proceedings—and the thunderstorm outside is forgotten until 11 o'clock when it is time for Chapel.

Ask any U.Y.P.Ler what he best remembers of the Hucklow Weekends—and a frequent answer will be: "The rousing voices singing the U.Y.P.L. Hymn on Sunday morning". Arthur Vallance can have no finer memorial to his living power than the knowledge that "Lord of the wondrous earth" is well-and-truly established as *our* hymn. This year it came at the end of a beautiful service.

The Weekend rapidly slid from the sublime to the ridiculous, as the U.Y.P.L. Hucklow Furnishing Appeal was launched in the rain by the baptism of the new "Baby Hucklow", in the shape of a stocky Mancunian teenager. Already, within a week of being launched, the Appeal has raised £20 towards its target; and soon every Unitarian in the country will know that the U.Y.P.L. is determined to save Hucklow for the future.

And soon, with dinner eaten, and tired limbs beginning to make themselves felt, the Weekend is over for another year. Perhaps the adults will never understand, but—for us, at least—we return to our churches, renewed in strength. We return, not only with memories, but also with a strengthening of our sense of communion with God and with Man. We return, newly prepared for the work that is to be done this winter in our U.Y.P.L. branches and our Unitarian churches throughout the land.

MINISTERS IN CONFERENCE

Meeting at Great Hucklow in September

SOME twenty-six ministers met in annual conference, arranged by the Ministerial Fellowship at Great Hucklow during the first week in September. Papers were given by S. H. Knight, A. W. Vallance, D. C. Doel and J. Kielty. A new procedure was followed this year. After each paper groups were formed to discuss the paper and report back to the full conference. Each group was designated by a name. There were four groups, Channing, Martineau, Parker and Priestley. Statements were established on the themes, and these are being circulated to the Fraternals for further discussion. It was thought that there was a great measure of agreement in the conference about the various statements.

S. H. Knight opened the conference on the subject, "Belief In God". He thought that a great change had taken place in theism. God was no longer a remote almighty figure. There was a greater emphasis on his immanence. For example, in our Orders of Worship, the word "almighty" occurred over forty times, in Prayers of Faith and Fellowship only ten. Could we think of God as creator? Certainly not in the sense of the Genesis' story. Science had largely dispelled the old traditional beliefs. Yet in spite of its welter of facts science explained surprisingly little. Mystery and wonder were deepened not lessened by those facts. Unitarians held dear the idea of the true incarnation, not unique in Jesus, but potentially in all men, in the doctrine of the Indwelling Spirit.

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A. W. Vallance spoke on the subject of "The Importance Of Jesus". Whatever theological views were held the speaker thought that Jesus had great meaning for this age if the right perspectives were maintained. Jesus was an historical figure. The documents were not fabrications. The sayings were recorded because Jesus said them. Jesus' main work and mission was concerned with his teaching about the Kingdom. It was his most important contribution to thought and life. Could it be put into a modern setting? It was necessary to go behind the word "King" to ascertain what Jesus meant. Mankind must give obedience to the centre, God, and thus the kingdom was a dedicated society. It was close at hand or already present. We had to note that Jesus' code of ethics was an all-or-nothing challenge. The challenge was continually avoided by society although often taken up by individual. Great risks had to be taken for the kingdom.

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After these two papers the conference broke up into groups and later each reported back. Second thoughts were ventilated or exploded!

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A difficult task was laid upon D. C. Doel. He had to present a paper on "The Supreme Value of the Soul". Our ancestors such as Martineau and Dawes Hicks among others took the soul more or less for granted. There was a distinction made between enlightened and unenlightened souls, disorders in the soul led to spiritual disorders. It was interesting to note that in Hymns of Worship and in Orders of Worship concern was shown for the sickness of the soul. It was difficult to define what was meant by soul, yet it must be that spiritual power which moulded character and enabled reason to operate for good, although there were good and bad souls. Unitarians were concerned with the soul's supreme value and with the harmonious balance necessary for it. It was a serious lack that we had no theology of the soul.

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In the group discussion many questions were raised. When did the soul, as it were, belong to the body? What happened to it when the latter decayed? It was thought that a word was needed which included personality and character. The self was the soul and mind was inclusive of it.

The last paper was given by J. Kielty. The Theme was "Had the Church Power to Effect Society?". What was meant by the word "Church"? Today it seemed to be preoccupied with itself as an organised institution. It gave itself to many and collective tasks. This age was not necessarily irreligious or immoral but spiritual values were being denied, and in this climate we had the opportunity to establish a liberal faith with power to influence society. It was possible for the church to influence social conditions but it seemed more interested in maintaining the status quo. Was this the reason why many individuals had gone into politics and forsaken their chapels?

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The groups noted that there was a lack of unity among the churches, particularly upon the subject of nuclear warfare. They were indeed united about very little. Were they failing therefore? It was noted that the subject of atomic warfare was not popular within our movement because of its disruptive influence. It would seem that religious action still seemed more effective through individuals.

★

There was much courage and cheerful determination in the conference. One afternoon was given to our American visitor, the Rev. R. B. Gibbs, who spoke of Unitarianism in America. It was a great week.

Fiftieth Anniversary

To commemorate their fiftieth anniversary, members of Bolton-on-Dearne Free Christian Church held an anniversary service in the church on Saturday afternoon, July 22nd, when their guest was the Rev. J. Harry Smith, President of the General Assembly of Unitarian and Free Christian Churches.

Friends from Sheffield, Mexborough, Chesterfield, Rotherham and Doncaster joined the Bolton members in their service and stayed to exchange many reminiscences over tea, making the occasion a very homely happy one indeed.

Memorial Service to Dag Hammarskjöld

The largest congregation that the new chapel has ever accommodated assembled at Lewisham on Sunday, 24th October, 1961, for a memorial service for Mr. Dag Hammarskjöld. The service, which had attracted editorial comment in the local press, was attended by the Chairman, Secretary and Executive Members of the Lewisham branch of U.N.A. and by an ex-Mayor of the borough. The second lesson was taken from a speech which the Secretary-General had made on U.N. Day, 1960, and the closing hymn was sung to a tune taken from Beethoven's Ninth Symphony, a work which had special significance for this creator of international harmony.

The I.A.R.F.

Sir: So many British Unitarians attended our triennial I.A.R.F. Congress in Davos, Switzerland, from August 8-13, that I would greatly appreciate the opportunity to report briefly in your columns.

The subject of our International Congress was: "The Unity of Mankind in our Divided World". There were over 600 participants from 15 countries with full attendance at lectures and lively discussion group meetings. Our periodical, the I.A.R.F. News Digest, in its October issue will give a summary of the addresses and an account of the discussions and conclusions.

It was agreed that the opportunities for expansion of liberal religion today are limited only by the funds at our disposal. It was therefore voted to ask each member group not only to increase its annual contribution, but also to call the attention of those interested to the importance of this international movement for religious freedom and the opportunity for individual annual memberships on the following flexible fee basis:

U.S.A. —	From $5 to $100
Great Britain	From £1 to £10
Germany —	From DM 10 to DM 50
Netherlands	From f10 to f50
Switzerland —	From Sw.Fr.10 to Sw.Fr.50

A special committee was set up to study our organisational publicity programme and to consider possible improvements and alternative means that might be less cumbersome and more effective.

H. Fisher

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 8, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. COLIN GIBSON
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. PETER GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN
BESSELS GREEN, Old Meeting House, 11, Rev. ROSAMOND H. BARKER
BILLINGSHURST, Free Church, High Street, 11, Mr. IVOR KNOWLSON
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (October 15) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. CHAS. SIMPSON, 6.30, Mr. A. BENTON
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. E. E. LAWS
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Miss NEWBOLT
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHIRVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. LONG, 6.30, U.Y.P.L. Service
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. JOHN KIELTY
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKERING
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. MCELDOWNEY, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Supply
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERSEY
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FIRMOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP WATERMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 51, Constitution Road, 11, Rev. DOUGLAS WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Klugel
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KNOW
GLOSSOP, Fitzalan Street, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MOREL BEAMES
GUILDFORD, Ward Street Church, 11, Rev. R. TAYLER
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30, Supply
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Rev. B. L. GOLLAND
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11, Rev. EDGAR W. HILL, 6.30, Rev. H. A. GORE
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 Rev. BRIAN L. GOLLAND, 6.30, Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. J. R. WALKER
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDRICK
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MCMORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PHILLIPS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BASIL SHORT
LONDON, Bell Street, Edgware Road, 6, Mrs. JEAN R. LEWIS
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILKINS
LONDON, Brixton, Effra Road, 11, Rev. MAGNUS RATTER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Mr. J. ROBBINS
LONDON, Golders Green, Hoop Lane, 11, Miss M. GREEN, 6.30, Mr. J. ROBBINS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GODDARD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GERALD WHEATE
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JEREMY GOERING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. J. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. [illegible]
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TORRENS
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. ROSAMOND H. BARKER
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR BRACKEN (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission) 3, (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. MAURICE BONNER, 6.30, Mr. H. BRUNT
MANCHESTER, Monton Church, Eccles, 10.45, Rev. F. BARR, 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. F. KENWORTHY
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STEDMAN
NORTHAMPTON, Kettering Road, 11 and 6.30, Rev. E. H. MORRIS
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, The Rev. H. LISMER SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STOREY
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 Supply, 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Dr. F. T. WOOD, 6.30, Mr. C. J. BOWLING
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Rev. JEREMY GOERING
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. J. STURGES
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. DOROTHY TARRANT
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. R. WILLIAMSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. F. W. BARR
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Miss L. HORSGOOD
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Mrs. M. HAMBLIN, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. F. J. HAMBLIN
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Women's League Service
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112 Duke Street, Scarborough, West Australia
SPRINGVALE COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply. Minister Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MASON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. H. J. WARD
WELLINGTON, Service suspended—Enquiries—Mrs. Watts, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the week week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 5s. 2d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS 7504 Editorial: EUS 2912

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

WARDEN, active and with experience in cooking and housekeeping wanted for private home for 12 elderly ladies, 4 miles from Manchester. Comfortable quarters and good daily help. The Gentlewomen's Work and Help Society, 1 Ridgefield, King Street, Manchester, 2. Tel.: Blackfriars 4965.

Presentation to Miss Ruth Herford, Chester

It is with pleasure that friends of Miss Herford are invited to the presentation to be made in Matthew Henry's Chapel, Trinity Street, prior to Evening Service, on 8th October (the date of our Harvest Festival). The presentation will be at 6.0 p.m. and all friends will be welcome.

A.M. (*Secretary*).

UNITARIAN COLLEGE, MANCHESTER
OPENING OF THE SESSION, 1961-62
Wednesday, October 11th at 3 p.m.
Address by
THE REV. A. J. LONG, M.A.
"Half-Believers In Casual Creeds"

THE ANNUAL GENERAL MEETING OF SUBSCRIBERS will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

Nominations are invited for membership of the College Committee. Nominees and nominators MUST be subscribing members of the College. Proposals will be received up to Tuesday, October 10th by the Ministerial Secretary, Rev. S. H. Knight, Stand Parsonage, Whitefield, Manchester.

The
HIBBERT JOURNAL
A Quarterly Review of Religion, Theology and Philosophy
Edited by L. A. GARRARD, B.D., M.A.

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